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CHANGE. IT IS
MOVING IN
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The Protestant Missionary Movement

MISSIONARY ACADEMIA STUDY

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1947-48

The Story of Protestantism
from its Beginnings until
Today

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Dr. Fulton Oursler
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The Protestant Missionary Movement

THE STORY OF PROTESTANTISM FROM ITS
BEGINNINGS UNTIL TODAY

By

MR. FULTON OURSLER

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1.

Introduction

1. From the days of the Apostles to the most recent hour of the 20th century, it has been the Roman Catholic Church which has taken the lead in the missionary work peculiar to Christianity. The command of Jesus Christ that His message be brought to every living creature was carried out in the Church by thousands of individuals as well as by an ever-multiplying number of monastic Orders and lay societies. In daring and determination for this work, the Roman Catholic Church has never been equalled.

2. As a rival, however, Protestant missionary work, though negligible at first, is steadily growing in power and influence. The last century has seen such an expansion of Protestant Christianity throughout the world as would have been impossible to predict in the time of the Reformation. As we survey the history of Protestant missions, we must bear in mind a number of factors, political and ideological, which have had much to do with surmounting the congenital disadvantages of Protestantism in this field.

3. From birth, Protestantism faced a world where Christianity and Roman Catholicism were for all purposes synonymous. The Church against which it rebelled had been spreading the word of Christ for some fifteen hundred years. It was hard enough for the reformers to consolidate themselves, without attempting to enforce their infinitely varied differences on peoples long accustomed to and contented with the true religion.

4. Since the coming of Christ the Catholic Church had devoted itself to the preparation of the necessary means for effectively spreading the Faith. Monastic Orders and lay societies, minutely organized under the sage leadership of Rome, had a training and discipline solely directed to meet the problems of the conversion of non-Christian peoples in all lands. Not

only did Protestantism have no such Orders or societies, no coordinated direction and control of its various efforts, it at birth disavowed the obligation of propagating the faith! To the Protestant mind, faith was a personal thing, a relationship with God which derived all potency from the initiative of the individual. On such a basis it was not only unnecessary, but wrong, to interfere in a man's faith until he ask for help. Not until the 19th century was this belief rejected in the Protestant churches. Clearly, no great missionary enterprise could be undertaken under these conditions.

STATE INFLUENCE

5. As we have said, however, Protestantism did enjoy a great expansion in the last hundred and fifty years, due largely to the influence of certain secular factors. Political support, though by no means essential, had long played a role in the spread of the Catholic Church. Spain and Portugal, the early conquerors of many foreign lands, were exclusively Catholic, and their rulers brought the Church with them in their advances. By this means the propagation of the Faith was greatly forwarded, the Catholic religion being brought to many more parts of the globe than could be managed by the Church alone. But the period that marked the growth of Protestantism also witnessed the decline of Spain and Portugal, and the great rise of Great Britain and the United States, the Netherlands, Denmark and Germany, all Protestant governments. As these countries extended their interests throughout the world they brought their own churches with them. And as time went on the two outstandingly Protestant countries, England and the United States, were at once the wealthiest and most respected of all nations. The unconscious association of their Protestantism with their success and prestige did much for the expansion of these churches.

6. The association of a religion with non-religious achievements was particularly beneficial to Protestantism in those countries where Catholicism had been deeply-seated for many years. As the collective mind of the world turned more and more toward change, it came to connect the new religions with greater individual freedom, and thence with novelty and advance

in all lines of endeavor. Catholicism for many people was a symbol of the old. Its rigorous refusal to compromise or adapt its standards contrasted sharply with the more appealing laxness of Protestantism.

7. It would of course be unfair to accuse Protestant advances of resting solely on such secular factors. There have been many courageous missionary enterprises undertaken by the various denominations. In addition, many steps have been taken to correct some of the striking faults of Protestant missions. Not the least of these was the Ecumenical Movement, and the growth of interdenominational cooperation.

8. Taking it as an established fact that Protestant missions have failed to equal the accomplishments of the Roman Catholic work in that field, we have, in an effort at fairness, avoided further comparison between the two major divisions of Christianity in the following history. If one but bear in mind the foregoing discussion, the story of Protestant missionary work will fall easily into proper perspective.

2.

The Beginning

9. As Protestantism faced the first three centuries of its existence, its immediate and crucial concern was with the establishment of itself against the Roman Catholic Church. No thought could be given to expansion throughout the world until a firm foundation could be built at home. The age-old organization of the Catholic Church was unassailable without a hard and spreading nucleus of Protestantism in Europe, and, eventually, in the New World.

10. True, some branches of the Protestant religion ventured into the far-flung strongholds of Catholicism through the imperial colonization of what were predominantly Protestant governments. Where the Dutch went, or the British, or the Danes, there too went the Protestant churches, to South Africa, India, Ceylon and the East Indies. Protestant countries were naturally interested in furthering their own church on their trading ventures.

11. Thus, in India, as Portuguese influence declined, so temporarily did Catholic influence. The Dutch and the English and the Danes made a concerted effort for Protestantism. King Frederick IV of Denmark trained two pioneer missionaries, Ziegenbalg and Plutschau, who learned both Portuguese and Tamil, and translated Luther's catechism and Lutheran prayers and hymns into the native languages. Persevering through heavy persecution, they made numerous Hindu converts. Their work was closely followed by others of the German-Danish-British mission, notably by a German, Christian Friedrich Schwartz.

12. In Ceylon, where the Portuguese, though defeated, were still potential rivals, the Dutch sought to erase the Roman Catholic Church completely. They razed the church buildings, persecuted the faithful, set up their own ecclesiastical schools

with compulsory attendance. Although by the end of the 18th century, Protestantism, along with Dutch power, was on the wane, the path had been opened for Indian Protestantism. The support of the Portuguese crown for Roman Catholicism outweighed the Dutch support for its church. But with the eventual arrival of the British colonial system, Protestantism, now dormant, was to enjoy great expansion as a result of this early work.

PROTESTANTISM AND THE JEWS

13. There was some other missionary work by Protestants during this time—the founding of South African settlements and East Indian missions—but the main efforts were directed to the establishment of the churches at home. Protestant missions among European Jews met with success, especially after the Thirty Years War. Swiss Protestants developed a large literature for the Jews; English missionary efforts came with Cromwell's readmission of Jews to that country. In Germany one Esdras Edzard devoted his whole life to their salvation. He is said to have brought hundreds to baptism, a work continued by his sons.

14. The founder of Pietism, Philip Jacob Spenser, earnestly desired the conversion of the Jews. He himself knew Hebrew and had studied the Talmud, and through his influence, Pietism gave birth to the most active and extensive missions to the Jews Protestantism had so far developed. The most notable effort, the *Institutum Judaicum*, founded at Halle in 1728, prepared and distributed Christian literature for the Jews, and trained, directed and supported many missionaries. In the first half of the 18th century large numbers of Jews became Protestants. As time wore on, the rationalistic humanism of the Enlightenment in Germany reduced the zeal of Christians for the conversion of the Jews. Nevertheless, the movement had started, and as it continued in other Protestant states, England, the Netherlands, Switzerland and Denmark, it established the Protestant sects more firmly than ever.

THE NEW WORLD

15. The greatest and most significant growth of Protestantism

during this period took place in the New World. Protestant American communities admittedly did not equal Spanish and French Roman Catholic ones in size, nor did they institute as many missions for Indians and Negroes, or play an outstanding role in protecting non-European peoples from exploitation. Still the spread of Protestantism to the Americas in the period before the 18th century warrants recognition as marking a new era in the development and spread of heretical sects. The vigor of New World Protestantism not only shaped a large part of the religious life of North American countries in the years ahead, but led to an ever-increasing number of world missions. From the United States and Canada were eventually to come the majority of personnel and more than half the funds for the 19th century expansion of Protestantism.

16. It is essential then to investigate the nature of the formative years of American Protestantism. In the migration to the thirteen colonies, almost all the chief European sects were represented: Anglicanism, Congregationalism, Lutheranism, Calvinism, Anabaptists, Quakers and Pietists. Yet no one type dominated the scene. Each settlement brought with it its national or regional religion, making America indeed a wilderness of hybrid plants. And to a very large degree each sect was at first concerned solely with sinking its roots firmly into the new soil.

THE GREAT AWAKENING

17. The 18th century brought a religious movement known as the Great Awakening. American in origin and form, it brought thousands of nominal Christians into a vital emotional allegiance to their churches. Not confined to any one sect, or single age group, the Great Awakening came from all parts of the country. Independent simultaneous "revival" meetings sprang up from Kentucky to Massachusetts. And as Americans turned with greater emotionalism to their churches, new denominations were born, and missionary work assumed recognizable proportions.

WORK AMONG THE INDIANS

18. Some missions to the Indians had been carried on from

the very beginning of the Thirteen Colonies. Conversion of the race was an expressed purpose of the first charter of Massachusetts. The earliest extensive mission among the New England Indians was begun by Thomas Mayhew and his son on Martha's Vineyard in 1642. The encouraging conversion rate in this mission jumped appreciably after the epidemic of 1645, in which Christians suffered noticeably less than non-Christians. Taking this as a sign, many Indians were eager to ally themselves with the foreign religion.

19. Not long afterward, a larger mission was founded near Boston by John Eliot, who translated the entire Bible into the Indian language. In 1660 the first Indian congregation was organized, followed by the training of a native ministry. Here already was the pattern Protestantism was to follow in much of its later missionary work.

20. The Great Awakening spurred these activities to a greater intensity. English and European Societies for the propagation of these beliefs subsidized much of the work. The newly organized Society for the Propagation of the Gospel in Foreign Parts undertook missions to the New York Iroquois. The Dutch Reformed Church worked with the Mohawks, translating prayers and Bible selections into their tongue. Quakers worked extensively in Pennsylvania and New Jersey, as did the Swedish Lutherans. Moravians, with their avowed purpose of converting the whole world, set up mission stations in New York and Connecticut, preparing candidates for this specialized work. Most famous of these Moravians was David Zeisberger, an adept at the Mohawk language, who was initiated into many Indian tribes. From north to south concentrated efforts were made to convert the Indians.

NEGRO MISSIONS

21. Work among Negro slaves followed soon after, bringing a real problem to the Christian conscience. According to medieval Christian theology, a Christian could not be held a slave: if a Negro were baptized he was lost to his master. The way for missionaries among the Negroes was far from clear

until legislation was enacted explicitly stating that baptism did not have this effect. The Great Awakening then spread rapidly among the Negroes, leaving a wide wake of revivals and camp-meetings that persist to this day.

22. From 1500 to 1800 the greatest Protestant activity was in America. Still not geared to missionary enterprises in foreign lands, Protestantism was busy in many ways. In the United States the variety of sects grew in number. They speeded the separation of Church and State. Efforts at conversion among Negroes and Indians set the pattern for later world-wide missions. By the end of the 18th century, Protestantism had grown widely, and was ready for its increased 19th century activities. Partly as a result of revivalism, and partly as the result of the social need for church membership in a pioneer land, there developed an enthusiasm for aggressive missionary effort.

3.

The Great 19th Century. Europe and the U. S.

23. The greatest geographical expansion Protestantism has yet known came with the 19th century. While Roman Catholicism displayed its ageless vitality in continuing its world-wide propagation of the Faith during this time, it was Protestantism that showed a sudden spurt of growth, as missionary effort became more prominent in the movement than ever before.

BACKGROUND TO GROWTH

24. To understand the tremendous changes in religious life taking place all over the globe during the 19th century, we must necessarily consider them in relation to secular developments. The time was marked by phenomenal advances in man's scientific knowledge, practical and theoretical. The scientific method, with its emphasis on objectivity and freedom of thought, produced not only the industrial revolution, but a veritable revolution in ideas. Reciprocally contrary ideologies arose, from the extreme of laissez-faire economy to its opposites, Communism and Socialism. Rationalism and its opposite, humanism, flourished simultaneously. Nationalism assumed new proportions as the collective mind of the world entered a phase describable only as an earnest but confused flux. Through it all ran a hundred years of optimism, springing from the comparative peace of the period when all wars were localized.

25. Since Christian peoples were the initiators of modern machines, Christianity by association acquired a certain prestige among non-Occidentals. Industrial developments accelerated travel and communication, facilitating all missionary work, while the wealth produced by the machine-age made possible the financing of missions on an unprecedented scale. Ideological flux, as apparent in the East as in the West, weakened some

of the traditional barriers against what to the East was a "new" religion. Peace removed the international barriers. Optimism led to the vision of world-wide achievement. "Evangelization of the world in this generation" became the new slogan of Protestants. They declared the time ripe for the expansion of the Protestant religion.

PROTESTANTISM COMES OF AGE

26. Yet Protestantism relied not so much on external conditions as on its vigor. In the 19th century it began to slough off the nationalistic or political tendencies of its youth. Perhaps because of this, as well as because of its close association with the up-and-coming United States, it formed a definite contrast in the minds of many with Roman Catholicism, a religion long connected in the minds of natives with governments they considered representative of conquest and imperialism. Some of the most extensive missions, notably those of United States Protestants in the Near East, Burma and the Congo, were in lands in which the nation from which they came had no political, and very minor commercial interest. Though the same was true of Catholicism, it is also true that the psychology of its past association with Spain and Portugal militated against it in many countries where it had formerly reigned supreme.

27. Protestantism declared that it placed emphasis more on individual conversion than on mass baptism, but only a relatively small percentage of the populations were converted to their tenets. But Protestantism as a whole directed its energy more into the transformation of the life of a tribe or nation as a whole, than into the creation of Christian communities. Its aim was to permeate the whole culture of the people, with great stress laid on agencies for social betterment: schools, hospitals, medical education and measures to promote public health and prevent famines. Hundreds of languages were reduced to writing for the first time by Protestant missionaries, and translations of the Christian message were introduced in all cultures. Many Protestants decried this method as unscriptural, but even they, by their medical services, contributed to it. Protestant

missions in the 19th century, administered almost entirely by Western leaders, were largely a benevolent, paternalistic enterprise. Not until the 20th century did there come a decided change.

BAPTIST MISSIONARY SOCIETY

28. Meanwhile, some Protestant organizations displayed spectacular growth and flexibility. Great Britain, missionary leader for the first half of the century, gave rise to the first of the new societies, the Baptist Missionary Society, founded by William Carey. Carey, a poor but well-educated man, continued his indefatigable study of geography and languages throughout his early pastorates. These interests led to an overwhelming concern for missions. In a paper on the subject he maintained what Catholicism had always practiced, but what was contrary to previous Protestant belief, that the New Testament command to "preach the Gospel to every creature," applied not only to the original Apostles, but to Christians of all time. Outlining the possible future of missionary efforts, in the words of the Bible he urged his people to "Expect great things from God. Attempt great things for God."

29. The organization of the Baptist Missionary Society, while not the first activity of this kind, marked a new era. Carey was the first Anglo-Saxon Protestant to propose that the churches recognize this responsibility for carrying the Gospel to all. The humble shoemaker-teacher-clergyman of the Midlands dreamed persistently of a world-wide fellowship. And he called on all Protestants to make the vision a reality. William Carey and the society he founded were in fact the beginning of a series of efforts to reach the entire world with the Protestant message.

30. His hope that other sects would join in the work was partly fulfilled in the formation of the Missionary Society, later known as the London Missionary Society, in 1795. With the hope that through this body Dissenters, Methodists, and members of the Church of England would cooperate, it was early resolved "not to send Presbyterianism or any other form of church government, but the glorious Gospel of the Blessed God."

MISSIONARY SOCIETIES IN ENGLAND AND AMERICA

31. In 1799 what eventually was to be known as the Church Missionary Society had its origin as a channel for Church of England missions to non-Christians. In the same year, the Religious Tract Society was founded, distributing literature from all denominations to all peoples at home and abroad. The British and Foreign Bible Society and the Wesleyan Methodist Missionary Society followed soon after. These four, with the older Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts were outstanding in English missions during the 19th century.

32. The first major American society, the American Board of Commissioners for Foreign Missions, was founded in 1810 at the instigation of a group of Andover Theological students, led by Samuel J. Mills and Adoniram Judson. Mills was a New England parson's son. He was fifteen when a revival swept his home county. To the sensitive boy the first contact with revival brought an overwhelming emotional sense of sin and deep melancholy; at eighteen he joined the Congregationalist denomination. It was then that he decided to become a missionary. At Andover, Mills and Judson met, and united with some kindred spirits to form a secret society known as the Brethren. In clandestine haystack meetings they talked of missions to "the heathen," spreading "to the remotest corner of this round world." In 1810 Mills and Judson brought their purpose to become missionaries to the attention of the General Association of Massachusetts, and asked for guidance. The Association thereupon organized a Board of Commissioners, sending its first missions to Asia two years later.

33. To relate the origin of all the nationally organized societies in the United States would require several volumes. The only considerable denomination which declined to organize for the spread of its faith was that known as the anti-mission Baptists. All the others formed societies, usually with separate ones for home and foreign missions. Frequently separate organizations were formed by women, and many national societies were supported by local auxiliaries. In no other one

land did Protestants have so many societies, national and local, for the spreading of the Protestant faith. The number must have totalled many thousands.

34. The awakening of missionary interest was also seen in European Protestant circles, taking its start partly from contact with the British movements, and partly from the original policies of the Moravian and Pietist groups. Holland, Germany, France and Scandinavia were the main contributors.

THE STUDENT VOLUNTEER MOVEMENT

35. But the United States remained dominant in the great tide of 19th century growth. In financial contribution it outstripped even Great Britain. And one great new feature developed in the New World: the outpouring of student life into Christian missions through the Student Volunteer Movement for Foreign Missions. The origin of this movement dates from a gathering of students at Mt. Hermon, Massachusetts, when for twenty-six days, Dwight L. Moody, popular evangelist, preached to the young. The missionary excitement came to that assembly like a tidal wave, large numbers of them volunteering their lives to the work on the spot. The Volunteer Movement, formed during that month, sought to enlist all Protestants in the effort to bring the Protestant message to all men, with a fierce intensity of purpose wherein the work of missions became, to use their own phrase, "a war of conquest."

36. As the student movement spread to other lands it brought with it increased initiative on the part of the layman. The Young Men's Christian Association, under the leadership of a layman, John R. Mott, did much to further the cause of Christianity in foreign countries by attracting and holding many young Christians. Interdenominational missions met with great success. One, as we shall see, the China Inland Mission, eventually had a larger missionary body in China than any other single agency. This same period saw the growth of Christian colleges and universities, chiefly in Asia, which in time sought support through boards of trustees partially or completely independent of any denominational missionary society.

37. As the zeal for this work grew, Protestantism felt the need for more and more cooperation. In contrast with the Roman Catholic Church, no central administrative authority coordinated the efforts of the hundreds of bodies seeking to spread Protestant ideas through the church. Yet such cooperation was obviously desirable. Beginning at least as early as Carey, some of the leaders in the Protestant ranks had the whole world in view. The Student Volunteer Movement accentuated this emphasis. If the entire world were to be reached it must be through concerted effort, and conscious of this, Protestantism, split though it was, managed to work out various measures of inclusive cooperation among sects.

EFFORTS FOR UNITY

38. In accordance with the schismatic nature of Protestantism, the dominant idea of the movement was for a unity in which diversity and individual conviction could still be preserved. Union was not to be ecclesiastical in structure, but through voluntary fellowship, for the spreading of Protestantism. From this came the International Missionary Council, the most comprehensive of all inter-sect organizations, and the Ecumenical Missionary Conference—international groups for the discussion of missionary problems and the pooling of resources for specific emergencies.

39. These various forms of cooperative enterprises were especially marked on the new geographic frontiers. In the United States, Canada, China, Japan and India, where many forms of Protestantism existed side by side the trend was toward interpenetration of one variety by another.

4.

The 19th Century in Latin America, Australasia and Southern Africa

40. From Europe and the United States we pass now to a consideration of the activities in those lands in the rest of the Americas, in Australasia, and in Africa, south of the Sahara. Here, as in the United States of the previous century, European peoples impinged on tribes who were for the most part in primitive stages of culture. Except where they had already been touched by Christianity, or, to a much less extent, by Islam, these primitive peoples were animists or near-animistic polytheists. Their cultures succumbed quickly before that of the white man, and politically they became rapidly subject to the Westerner.

EXPANSION OF PROTESTANTISM

41. The expansion of Christianity in these lands followed the familiar broad political pattern. Where the British, the Danes, the Dutch, and now the Americans, entered a country, Protestantism followed as a matter of course. As we review each country we need refer only to the source of its government or population to determine its predominant religion.

42. British North America, a vast territory including all of Canada, Newfoundland and Labrador, was largely Protestant, with the exception of those of French lineage, who were traditionally Catholic. For some years the British administration in Canada sought to exercise some control over the Roman Catholic Church. In theory no ordination was to take place, and no parish assignment to be made without the consent of the government. A brief attempt was made at cutting off all communication with Rome. Gradually, of course, restrictions were lifted, and the great spread of Catholicism allowed to go unchecked. By that time, however, Protestantism was flourishing.

43. The active assistance of Great Britain could never be discounted. In the 19th century British missionary societies were more numerous and aggressive than before, and their efforts were naturally directed into the channels presented by the expansion of the Empire. Protestant missionaries were active not only among the white immigrant population, but followed in the steps of the Catholics to establish missions among the Indians and Eskimos. In addition, Protestantism made extensive progress in a few scattered New World islands. These were territories ruled by the officially Protestant governments, and included Greenland, British Honduras, British Guiana and Surinam.

44. In many of the other islands, however, Protestantism could make little headway against the deeply-rooted Catholicism. This was true in great part of all of Latin America, in spite of the fact that the position of the traditional Church was greatly shaken by political and social revolutions. Although no longer the state religion in the majority of countries, Roman Catholicism could be said to have been really weakened in only four: Venezuela, Mexico, Argentina and Uruguay. But it was to be expected that Protestantism would avail itself of all extension of religious and political freedom to gain footholds in southern lands.

LATIN AMERICA

45. Protestantism entered Latin America three ways: as missions to non-Christian Indians, through Protestant merchants, sailors, and immigrants, and by Protestant missions among Roman Catholics. The most extensive effort to reach non-Christian Indians began with the work of Allen Francis Gardner, an English naval commander who became a pioneer missionary at forty. Despite futile attempts to raise a subsidy from an established church, Gardner and a few followers worked among the Indians until he died of exposure and starvation at Tierra del Fuego. But his efforts were continued by his followers under the name of the Patagonian Missionary Society, with missions in the Paraguayan and Argentinian Chaco, as well as among Patagonians and the Araucanian Indians of Southern Chile.

46. The Protestantism brought in by immigration was greatly

varied, including English and European sects as well as the American southern groups. But the prominence of the British in the 19th century Protestant missions as a whole, combined with the importance of British trade and capital in the 19th century economy of Latin America, made them by far the most potent of the Protestant groups.

47. It was not until the second half of the century that American missions became important, and then mostly in Mexico. Up to 1914 these missions grew in number and size, and, as we shall see, assumed real proportions in the 20th century. While the 19th century saw a great rise in Latin American Protestantism, its course was far from clear. The Roman Catholic clergy offered strenuous opposition, and it was many years before legal obstructions were removed. Most converts were from the lower classes; there was no middle class, and the upper classes held Protestantism in disdain. Colonial Catholicism was not to be easily uprooted.

AUSTRALIA

48. Australia, on the other hand, presented quite a different picture. British in origin, it was at the outset a penal colony for deported British subjects. Many of these were not convicts, but simply underprivileged individuals, or political agitators who had run afoul of the existing social order. The decades which brought them to Australia were those which also marked an overflowing religious activity in the home country. Many of the settlers transplanted their Protestantism with them; assistance could readily be attained from English churches. Financial aid and clerical leadership came quickly, and within a short time Protestant Australia not only supported its own churches but sent its own missions to Asia and the neighboring islands.

SAMUEL MARSDEN

49. It was an Evangelical, Samuel Marsden, to whom most of this expansion is due. Practical, energetic, visionary, Marsden had an important part not only in inaugurating Protestantism in Australia, but in assisting its spread to other parts of the South Seas. In New South Wales, he shared in plans for the

moral and social improvement of women, aborigines and convicts. He conducted two schools for orphans and erected a number of other institutions, partly at his own expense. He was one of the first to develop agriculture in New South Wales, and was responsible for the inception of missions to the Maoris of New Zealand.

THE PHILIPPINES

50. Protestantism did not have so easy a time in the Philippines. There the Catholic Church was firmly entrenched, and had it not been for the acquisition of the islands by the United States, Protestantism might never have achieved the footing it did. Immediately after the transfer of the islands, Protestant missionaries moved in. The period was one of mounting enthusiasm for foreign missions in American sects, and the Philippines appealed to American idealism both as an opportunity and an obligation. Protestantism enjoyed a rapid growth, particularly among nationalistic minorities who had come to associate the Catholic Church with Spanish imperialism, although never could it hope to equal Catholicism in the islands.

AFRICA

51. Africa south of the Sahara saw the rise of a new nation during the 19th century, and the penetration of Christianity deep into the continent. Missionaries entered in ever-increasing numbers, sometimes ahead of the white governments, sometimes following. In general their distribution reflected the political patterns imposed by Europeans. Roman Catholicism was strongest in Portuguese, French, German and Belgian territories, while Protestantism was prominent in British possessions. The newly formed Union of South Africa was almost entirely Protestant.

52. Christianity took a strange hold on the African mind during this period. Many new native sects sprang up, and a wave of prophecy overtook the continent. Native converts wandered the interior prophesying the coming of Christ, and urging the people to prepare for the advent of missionaries who would save their souls. This was particularly true of those tribes on whom the revival spirit of Protestantism had touched.

By 1914 Catholics and Protestants were not far from the same numerical strength as far as converts were concerned.

53. In the preceding chapter we saw the growing place Protestantism had made for itself in the life and culture of the United States and Great Britain. The course of the religion there was in a great degree paralleled by the new nations of the 19th century which rose under the British flag—Canada, Australia, New Zealand and South Africa. Here, as in the United States, Protestantism was successfully transplanted. And, as in the United States, the trend was toward social betterment rather than toward religious devotion. In each of the new countries a local ecclesiastical structure came into being. The colonists and their descendants became religiously self-supporting.

5.

The 19th Century in North Africa and Asia

54. In North Africa and Asia Christianity faced a problem entirely different from that in any land we have discussed so far. Here it was confronted with cultures advanced and ancient, in direct contact with Islam, enemy of Christianity from the earliest centuries of its existence. Never had the western religion won over the eastern in its strongholds. But the 19th century, particularly in Asia, saw advances which while they did not equal those in the regions discussed in the last chapter, were still the greatest gains against eastern religions Christianity had yet enjoyed.

55. In northern Africa and Asia, as elsewhere, Western peoples were becoming the masters. Their religious, commercial and political ascent coincided with a period of political weakness accompanied by religious somnolence in Asia. In spite of the Wahabi movements within Islam, and the Japanese efforts at empire, the overall picture of the 19th century in the East was one of lassitude and decrepitude. Conditions were favorable for the introduction of a new religion, a new culture.

PROTESTANTISM ENTERS MOSLEM LANDS

56. The lands of the northern shores of Africa and the western portions of Asia were the cradle of Christianity, and the heart of the Moslem world. It was here that the new religion had registered its first real advances, and here too that it had suffered its greatest territorial losses. In the 19th century efforts were made to reclaim for the Cross what had been lost to the Crescent, but serious obstacles stood in the way. Under the Moslem law, conversion to Christianity meant death to the offender. What few Christian communities had remained were ignorant, superstitious, far removed from the theory and practice

of the Catholic religion. Until these were reeducated, revived, they could contribute little to the propagation of the faith. And they remained as ever-present bad examples to the Moslems who already considered all Christians ignorant, tricky and imperialistic.

57. Protestantism hoped to change this state of affairs. Some labored for the establishment of branches of their respective denominations. Others strove by means of schools and translations of the Bible to bring about an awakening in the existing churches without schism. Nearly always, however, the groups who responded to this latter program were forced out by the conservatives, and found themselves required to form separate communities. Protestantism made very few formal converts, indeed.

EGYPT

58. This was true in Morocco, in spite of the fact that they were extraordinarily active there. But their work did meet with greater results in Egypt. The leading Protestant mission there was that of the United Presbyterian Church of North America, known simply as the American Mission. In spite of persecution by Copts and local authorities, it grew continuously by accession from the Copt ranks. Supporting a number of schools and a college at Assuit, the American Mission trained a native clergy which in 1895 was given a presbyterian organization.

ASIA MINOR

59. The efforts in Ethiopia were slower in taking effect, as there they had to combat the long-established influence of both the Catholics and the Copts. In Palestine, however, supported chiefly by the London Society for Promoting Christianity among the Jews, and the Church Missionary Society, Protestants built up schools and medical organizations, orphanages and leper asylums. In Syria the case was reversed, the French were influential, and Roman Catholicism experienced a great growth. Here, as in Asia Minor, Protestantism preoccupied itself largely with technological advances and betterment of social conditions.

INDIA

60. But it was India that presented the greatest challenge to Christianity, and in India that it made some of its greatest gains. Certain conditions there were so vital to the spread of Christianity that we must mention them. One was the presence of coastal strongholds of European powers, chief of which were the Portuguese post at Goa, and the English stations at Bombay, Madras and Calcutta. It was entirely through these holdings that Christianity gained entrance to India. It is also significant that the British conquest was well under way during the 19th century. As British rule extended, introducing Occidental culture, the course of Christianity became easier. It was to India that the major Protestant missionary energy was directed, coming from England, America and Europe.

61. At the close of the 18th century, Protestantism was represented by British merchants and troops attached to the East India Company, by the Danish-German mission communities, and the beginning of the British mission. Near the start of the 19th century came chaplains committed to the Evangelical awakening. Such men as William Carey, imbued with the Cambridge spirit, pioneered in Indian Protestantism. After the revision of its charter in 1813, the East India Company allowed missionaries greater freedom. Protestant efforts doubled.

ALEXANDER DUFF

62. In 1829 came one of the most significant Indian missionary figures, Alexander Duff, a Scotch Presbyterian. When Duff landed in India, Christian missions, particularly Protestant ones, were still being severely questioned and accused of failure. Conversions had not been numerous, and mass conversion, so effective in western Europe, was not practical in India, where converts came strictly from the lower class, and never from the leaders.

63. Duff proposed to change the method of approach. He determined to introduce a form of Christian education which would undermine Hinduism and be a safeguard against the agnosticism which might follow from a knowledge of western

science unassociated with Christianity. He believed all truth to be one, and science and Christianity to be compatible. He proposed to unite the two in a curriculum to train native leaders, to be taught in English, a language he considered fitted to science and permeated with Christian ideas. Duff formed a friendship with Ram Mohan Roy, a deeply religious Brahmin, and with his help opened his first school. Duff proved to be a great teacher, and from his converts, able men of high caste, arose some of the outstanding leaders of the new Protestant communities. It was Duff who laid the foundation for the later Protestant work which was to rely so heavily on education for the training of Christian congregations.

64. More and more Protestant missions were formed, coming from England, Germany, the Netherlands and the United States. By the middle of the century, Protestantism had grown rapidly, to such a state that even the great Mutiny did not seriously disturb it. Native dioceses and episcopates set up after the Mutiny flourished, and virtually every sect of Protestantism from every nation was represented in India by the 20th century. Roman Catholicism still claimed twice as many members as all Protestant sects combined, but Protestantism showed a most remarkable advance.

CHINA

65. Like India, China was a great center of population with an ancient civilization. But unlike its neighbor, it had no castes, and represented much more of a cultural whole. As such, it was more resistant to Occidental aggression of all types, particularly during the 19th century, and therefore was more nearly impervious to Christianity. Until the third quarter of the century the open propagation of Christianity in China was impossible except in six port cities. The expansion in the last decades of this era, however, is worthy of note. From the Boxer uprising on through Japan's occupation of Southern Manchuria, came a series of blows to China's political independence. In desperation, China turned to Western methods as an escape. Intellectual, political, economic, social, and religious revolution followed. Confucianism, on which the state structure had rested for so many centuries, was discarded as the state cult. Chinese

culture was fluid as it had not been since the advent of Christ. Christianity's opportunity was clear.

CHINA INLAND MISSION

66. The most ambitious of Protestant organizations to make its way into China in an attempt to meet this challenge was the China Inland Mission, a society in some ways unique in the history of the expansion of Christianity. Rising out of the devotion and daring of one man, James Hudson Taylor, backed by no denomination, it sent more missionaries to China than any other single organization.

HUDSON TAYLOR

67. Hudson Taylor was born in Yorkshire of parents who had a strong strain of Methodism, and were active in the local Wesleyan chapel. Before his birth, they had dedicated him as their first-born son to God. At seventeen, Taylor had the conviction that he must go to China as a missionary, even though this was in 1850 when only the six ports were open. The Wesleyans had not begun to send representatives there, but in 1853, at the age of twenty-one, Taylor sailed for China, an appointee of the Chinese Evangelization Society. After acquiring the language, he began tours outside Shanghai, telling the Gospel story where it had not been heard, and eventually travelled deep into the interior, to Ningpo. But since the Chinese Evangelization Society was continually in debt, a fact which to him implied a lack of faith in God, he resigned from that organization. Money came from England, a congregation was gathered, and a hospital established.

68. Illness drove him back to England, but sick as he was he took a medical degree and found time to translate the entire New Testament into Ningpo dialect. His deep awareness of the needs of Chinese missionaries led him to write a small book, *China's Spiritual Needs and Claims*, which attracted much attention in religious circles. In 1865, after much prayer, Taylor decided that in spite of his health he must return to China. Thirty-three recruits, inspired by his book, joined him to form

the China Inland Mission. Members of any Protestant denomination were accepted if they gave promise of being "willing and skilful workers," and if they conformed to the Evangelical theological pattern.

69. The mission grew to be international in backing, drawing financial support chiefly from the United States, Canada and Australia. In accordance with Taylor's profound conviction, the China Inland Mission was never to go into debt. Nor, to avoid competition with other societies, were personal solicitations or direct appeals for money made. All reliance was placed in prayer. The direction of the Mission was in China itself, with Taylor at the head for nearly forty years.

70. The main purpose of the Mission was not to win converts or to build a Chinese Church, but to spread a knowledge of the Christian Gospel thoroughly and quickly. Once the message had been heard, denominational agencies might claim the converts: the Mission was concerned with complete coverage of the Empire, and with reducing the confusion arising from the presence of a multitude of foreign Protestant missions. With this as an example, interdenominational cooperation rapidly increased. By 1914, Protestantism still had far to go in China. It lagged behind Catholicism, and both religions found it hard to make headway against the non-Christian religions. But as we have noted, political conditions were propitious for the introduction of new ideas. And the 19th century had seen a thorough formulation of machinery for the propagation of these ideas in China. The 20th century would prove its worth.

JAPAN

71. In Japan in the 19th century, Christianity faced an outlook more grim than in China. Christianity was illegal in both countries, but in Japan, more nearly sealed against Westerners, anti-Christian measures were much more vigorously and persistently carried out. No missionaries gained entrance until shortly past the middle of the century, and even then, when Japan was feverishly trying to absorb Western culture, the main features of Japanese political and social institutions remained

intact. Indeed, because of the transformation during this period, the traditional religions of Japan, Shinto and Buddhism, because of their nationalistic value not only survived but revived.

72. The majority of Christian recruits came from the upper classes, those most affected by the Western training. From the new professions springing from Western contact came the converts, teachers, physicians, engineers and some business men. Of the three types of Christianity brought to Japan during this period, it was Protestantism that became most important numerically and most influential in the life of Japan. The United States for many years felt a peculiar interest in Japan. Having introduced her, so to speak, into the family of nations, they felt a certain responsibility and opportunity to bring Christianity to her. A predominantly Protestant missionary effort flourished under the prestige of the United States.

73. In the first stormy decade after the treaties of 1858, American Protestant missionaries made few actual converts. But by their educational efforts, and through the prestige of the mother country, they managed to win the confidence of many Japanese. Christianity was viewed with less horror than before, and Christian literature began to circulate among the more educated people. In the years after 1869, representatives of the Church Missionary Society and the Society for the Propagation of the Gospel in Foreign Parts arrived. Protestant missions had a substantial growth and converts rapidly increased. Revivalism spread through the country.

AN OBSTACLE IN NATIONALISM

74. Near the close of 1888 statistics showed that Protestant influence in Japan had tripled. Optimism ran high. The country was declared to be embracing Christianity with a fervor "unexampled since the days of Constantine." But though it continued to grow, Protestantism slowed down its rate of advance greatly after 1890. Dissension arose among the ranks of the greatly varied Protestant groups, and among the people themselves there was a rising reaction against the popularity of the

newcomers. Japanese nationalism again stressed the values of an inherited civilization rather than the desire to win the respect of the West by conforming to its culture. There was restiveness under the missionary control, and talk of acclimatizing Christianity in Japan much as Buddhism and Confucianism had been modified on their arrival from China. Materialistic and radical literature had a wide vogue, and missionaries were accused of teaching obsolete doctrines.

75. Nevertheless, while not spectacular as the period of the eighties, the turn of the century saw a continued growth of Protestantism in Japan. In 1913 the communicant membership had more than doubled since 1900. The reaction spent its force, and the religion which to Japan symbolized the United States in all its power was again taking hold. And aware of the disastrous effect of dissension among the ranks, Protestantism was turning more and more to cooperation, in theory and practice. In the United States, Canada, China, Japan and India, where many forms of Protestantism worked side by side, the trend was toward interpenetration and cooperation in common tasks.

6.

The Twentieth Century

76. As we reach the 20th century we must again pause to see the setting of the world as a whole before attempting to trace the course of Protestantism. The year 1914 marked a vital change in conditions which could not fail to be reflected in all world movements.

77. Industrialism and scientific advances formed the keynote of the time. Revolutions, economic, political and social, challenged the basic convictions of the Christian faith. Skepticism and practical rejection of Christian standards marked the age. No longer could western Europe be termed Christendom. Both world wars were accompanied and succeeded by revolutions which shook the very pillars of the old society.

WAR AND RELIGION

78. The 19th century with its ten decades of comparative peace had seen the tremendous expansion of Christianity all over the globe, but that 19th century world had now receded into the past. Strife disrupted communication between the younger and the founding churches, cut missionaries off from their constituencies and led to the interning of many as enemy aliens. By its very temper war was obviously antagonistic to Christian ideals and faith. The revolutions which destroyed the 19th century order were the product and expression of systems of thought innately hostile to Christianity. Russia, the home of the strongest Orthodox Church, Germany, the birthplace of the Protestant Reformation, and Italy, the seat of the Pope, were also the incubators of Fascist, communistic anti-Christian movements.

79. Even though in both wars many nations traditionally associated with Christianity emerged victorious, various factors militated against religion itself. One was the increased impor-

tance of the state and government in directing all enterprises. The other was a pessimism and a lack of faith in the forces which had made the 19th century what it was. Doubt and despair swept the Occident in the post-1918 world, leaving in its wake a lethargy from which we still have not recovered.

EFFECT ON RELIGIOUS GROWTH

80. Protestantism, which had enjoyed such a great advance in the previous century, for a time suffered more severely than Roman Catholicism under these adversities. Protestantism has been closely associated with democracy, a laissez-faire economic structure and the dominance of Great Britain. As these were menaced or disappeared, it too was jeopardized. Protestantism was far from dead, however, and after 1939 proved itself in a much more advantageous position than the Roman Catholic Church which had to rely more on Europe for personnel and funds. As the war spread, Catholic missions were cut off, while the main Protestant bases could still function.

NATIVE LEADERSHIP

81. After 1914, Protestants, like Catholics, placed great emphasis on the rearing of a native leadership to whom they could turn over the administration of churches, schools, and hospitals. In this they were not so successful as Catholics, because they had not laid so much stress on bringing the church into being as had the latter. Relatively, they had placed more emphasis on philanthropic agencies for influencing the culture as a whole and for meeting this-worldly needs. Moreover, the traditional forms of the Protestant clergy were less adapted to the constituency of non-Occidental Christianity than the Roman Catholic clergy, who were celibate and had taken the vows of poverty. Protestants were by tradition married, and in their functions and training were adapted to the middle class in which so much of western Protestantism had its strength. Aware of the problem, Protestants were spurred on to the training of more clergy, and among these bodies which were episcopally organized, native bishops were created.

ECUMENICAL MOVEMENT

82. Throughout all of Christianity new movements were rising designed to surmount new obstacles presented by the time. The Oxford Groups, presenting new methods of evangelization, attracted attention for some time. More widespread was a strong theological trend as expressed in the work of Soren Kierkegaard, Karl Barth, and Reinhold Niebuhr. Most striking of the new developments was the Ecumenical Movement. By its nature Protestant Christianity tended toward individualism, yet in the 19th century a trend toward cooperation had already become apparent in many lands. By the year 1914 it was rapidly mounting, represented by such organizations as the World's Student Christian Federations, the Federal Council of the Churches of Christ in America, the World's Alliance of the Young Men's Christian Associations and many others. By far the most ecclesiastically inclusive of all was the first World Council of Churches. Drawing its membership from all five continents, this Council included not only all the great Protestant denominations, but such diverse groups as the General Convention of New Jerusalem in the U. S. A. (followers of Emanuel Swedenborg), the Salvation Army, and the Friends, the Nestorians, and the Orthodox Churches.

83. In addition, a certain amount of union was effected within the ranks of the ecclesiastical bodies themselves. Notable was the combination of Methodists, Congregationalists, and Presbyterians in the United Church of Canada in 1925. In the United States several minor sects united after 1930. All such movements met with some internal opposition. Many, especially Lutherans, and extreme conservatives among Baptists and Presbyterians, distrusted the movement. But as time wore on even the Fundamentalists felt constrained to come together across denominational and organizational barriers.

UNIFICATION

84. Protestantism was, indeed still is, undergoing a radical inward change. Without uniformity, it was still contriving to give itself the organization it so badly needed through a union of

purpose. This unification, still in process, bears heavily on the effect of Protestantism in the world today.

85. As far as the processes of missions went, Protestant methods in the 20th century remained much the same as they had always been. The trend toward indigenous leadership became intensified during recent years, however, to a point where foreign ecclesiastical organizations possessed almost complete autonomy. More and more the missions of the older churches were no more than a form of assistance to the younger. In line with the international cooperation now so prominent, there came what could be called reciprocal missions. It was believed that all denominations should send and receive missions from all countries. Thus a Mission of Help came from India to Great Britain in exchange for missions received in the past.

USE OF NATIONAL TRADITIONS

86. As a corollary to indigenous leadership, Protestantism developed expressions of faith in art, worship and organization which were closely adapted to the traditions of each nation. This was partly in answer to the rising tides of nationalism, and partly an attempt to make the faith more accessible and real. The most significant exemplification of this was in the rewording of prayer as an indication that faith was deeply personal, and hence in the people's own terminology.

87. There was in the Protestant laity a growing pressure to support missions, and this led to a questioning by the congregations of the validity of the missionary enterprise. With this came a feeling of religious tolerance which insisted that if Christian missions be continued they be on a new and different basis. The belief that all religions, including Christianity, arose from man's search for truth, led to the belief that ultimate truth could only be gained by sharing the results of all such quests.

88. This attitude rose from a number of sources, chief among which was a religious illiteracy among many traditional Protestants, who had only a superficial knowledge of Christianity and an even greater ignorance of other religions. To some who disapproved of Western imperialism, missions seemed but a subtle

phase of aggression. Many deplored the disruption of non-European culture. Only a few well-informed and thoughtful people could be pointed out as really wishing for reciprocal tolerance and education. Perhaps because of the many varieties of Christianity here, this group was particularly vocal in the United States.

LAYMEN'S FOREIGN MISSION INQUIRY

89. Among the many exemplifications of this feeling, the most striking was the Laymen's Foreign Missions Inquiry, instituted in 1930 by American business men who were convinced that the problem needed real study. Careful investigation was made of the work in India, Burma, China and Japan. The findings were published in bookform under the title, *Re-Thinking Missions*, a report which, though generally indorsing the program, suggested certain drastic changes. Particularly it took an appreciative attitude toward non-Christian faiths which seemed to many to destroy the whole motive for missions.

90. The appearance of the report itself, however, gave impetus to a renewed interest in the nature of Protestant missions. In addition to the traditional emphasis on evangelism, education and medicine, much stress was placed on meeting the needs of the rural populations of the world. Kenyon Leech Butterfield, prominent American agricultural expert, made long and careful tours of Africa and Asia to formulate concrete plans, and near the end of 1931 the Agricultural Missions Foundation came into being to coordinate and encourage all efforts along this line.

91. But from all this feverish action and large-scale dreaming there came a strong and nearly disastrous reaction. Partly this was because the "lost generation," now grown to maturity, had never been committed to world-wide Christianity. Partly, too, it was a result of the financial depression after 1929. There was a lessening of spiritual fervor in all circles during both wars, particularly among the students, on whom missionary ranks so sorely depended. Except among the Seventh Day Adventists, all Protestantism felt an internal weakening during the last two decades. That this was compensated for by the Ecumenical Movement is, however, evident in the statistics. Missions did not decrease.

RENEWED EFFORTS AMONG THE INDIANS

92. There were nearly 30,000 home missions of Protestant denominations in this country during the thirties. Much work was done among the Japanese immigrants and the native Indians, but though Protestants spent more per capita on the Indians than on any other racial group, certain chronic difficulties kept them from significant gains. Tribal units were small and scattered, but it still frequently happened that there was more than one Protestant denomination working with one group. Differing policies caused confusion, and, with a few notable exceptions, Protestants missionaries were said to be narrow-minded and prejudiced, unprepared to meet the difficulties of their situation. Failure to form an adequate Indian ecclesiastical leadership was almost complete. Nor was there great success among the American Negroes.

GROWTH IN LATIN AMERICA

93. Protestantism did mark some real growth in Latin America, however. The 19th century had seen the entrance and expansion of Protestantism, but World War II, which greatly limited the areas open to missionary effort, saw a burgeoning of activity there. In spite of the fact that the United States was reluctant to issue passports to missionaries for work in Latin America during the war, many staff members were transferred there from the Far East.

94. The same situation held true for the Catholics, but there was a great scarcity of priests, since the majority of them had formerly come from Europe. Because of this scarcity, and because it had not remedied the poverty of the people, or the political corruption in all the time of its power, Catholicism was ignored by those nationalists who had been won to the new modes of thought. And, in general, though some recognized the situation for what it was, Protestants capitalized on this feeling as symbolic of a congenital weakness of the Church. The growth of Protestantism, with interdenominational cooperation, in Latin America exceeded that of Catholicism during these recent years. But this did not mean that it outstripped it. Nor does it imply that it had surmounted Latin American opposition. Protes-

tantism was still held suspect as a possible agency for the advancement of the United States' influence south of the Rio Grande.

PUERTO RICO, CUBA AND MEXICO

95. Protestantism followed Catholicism into Puerto Rico with an imposing campaign, but found itself unable to adapt to the environment. In a land prevailingly rural, Protestant churches were mostly urban. In Cuba it did somewhat better. There, as in Mexico, Catholicism had come to symbolize the conservative and the old. For this reason Protestantism had a momentary advantage, and in Mexico, even though the fortunes of Christianity as a whole declined in the rise of Communism after 1914, Protestantism exerted an influence out of all proportions to its numbers. In the thirties it was said by wishfully-thinking leaders, to be the most vital religious force in the land.

AUSTRALASIA

96. Australia, still young, was rapidly developing toward a United Protestant Church similar to the United Church of Canada. In New Zealand and the Pacific islands, Protestantism was strengthening its roots, although in the East Indies it met with severe defeats at its attempts at competition with Catholicism. In the Philippines, however, Protestantism had a very rapid growth, rising from 36,000 communicants to 194,000 in 1936. Conversions from nominal Roman Catholics came about partly through the association of Protestantism with the United States and eventual freedom. Great numbers came, typically, from the quickly increasing middle class educated in public schools of the American regime.

NEAR EAST

97. American contacts with the Near East had been chiefly through Protestant missions, and organizations such as the Near East Relief. A comprehensive union of Protestant efforts was effected in 1924 under the Near East Christian Council, a body subordinate to the International Missionary Council. Work in Palestine, in spite of British influence, made slow headway against

the old emotional barriers and racial conflicts of the land. In Syria, while still less numerous than Roman Catholics, Protestants more than doubled by 1936. Losses in Turkey were shared by all forms of Christianity. Religious liberty prevailed in theory, but in practice Christian conversions were not tolerated. Persecution of Armenian and Greek minorities, long the chief members of the Christian churches, continued. Newly arrived American missionary doctors were denied licenses, and mission hospitals forbidden religious instruction. Yet mission schools, as centers of the desired new learning, had full Turkish enrollment, and the Istanbul colleges continued their work.

INDIA

98. India, too, felt the pressure of nationalism rising in self-defence against Christianity. Conversions would result in shifts of allegiance, strengthening one group at the expense of another. Nevertheless, in 1936 there were 3,500,000 Catholics and 2,500,000 Protestants, with a great increase in Indian leadership and influence. Many Indian customs were adopted or adapted to Christian use.

99. Following one such tradition, the Bible in one outstanding Protestant denomination was read through consecutively by a succession of readers from a Wednesday morning to a Saturday night. Experiments were made with Christianized *melas* or festivals. Some of the devotional songs of Hindu *bhakti* saints were adapted for use in Christian worship, and Western hymns and psalms were put to Indian tunes and meters. The *ashram*, a form of community living for meditation, worship, and the sharing of religious experience, was widely used. In an attempt to incorporate the Indian village system, there were experiments in training the *chaudras*, or headmen, to lead their communities in a Christian way. Occasional efforts were made to embody Christian ideals in a *sadhu*, or Indian holy man.

CHINESE PROTESTANTISM

100. The sharp fluctuation and lack of permanent increase in Chinese Protestantism contrasted with the continued growth

of Roman Catholic representation during this time. The period marked the transfer of responsibility to the Chinese in both religions, but though successful in educational and administrative work, Protestants faced a unique handicap in the raising of a Chinese ordained ministry. Nothing in their background quite corresponded to a Christian pastor. Some precedent existed for a celibate priest, for there were parallels, if inexact ones, in Buddhism, but nothing remotely resembled the married ministry of the Protestant churches. Even when progress in theological education and the ordaining of clergy came, the Protestant system presented new difficulties. Without the established order typical of Catholicism, some of the missionaries themselves felt most insecure at the transfer of authority to the nationals. To allow Chinese to have a say in the decision of whether a foreigner should return from furlough made their tenure hazardous.

101. This feeling was not widespread, however, and whatever deterring effect it may have had was overcome by the active endeavor to present the Christian message through Evangelism, a movement new to China. Most outstanding in this new group was Sherwood Eddy, world evangelist, who, addressing audiences of students and officials, presented Christ as the salvation from the chaos and weakness of the country. The Chinese tradition that the goal of philosophy and religion should be the achievement of an ideal society proved fertile ground for this message. Thousands responded, and a new wave of interest swept the country. Shantung was the seat of a Chinese-initiated religious movement accompanied by such phenomena as speaking with tongues and the curing of demon possession. Reform movements were rife. Foreign Protestantism responded with increased educational and medical facilities, and a concentration on the personalization of Christianity to fit the Chinese temperament.

TOYOHIKI KAGAWA

102. In Japan before this war Protestantism was marked with many of the characteristics of Evangelism, and native movements, especially one under the leadership of Toyohiki Kagawa, played an increasingly important role. Nevertheless, Protes-

tantism was doomed to a very limited success. Hyper-nationalism and the approaching turmoil of war with what were Protestant countries, put pressure on the missionaries which could not fail to halt the spread of the Protestant faith. Tradition, too, deterred the progress of the ministry, for Protestantism, with its emphasis on social betterment, did not conform to the Japanese conception that a teacher of religion should be a scholar, rather than a man of action.

THE FUTURE

103. In spite of all these setbacks, one would hesitate to say that recent years have seen any wane in Protestantism. It is impossible to predict whether the gains of the 19th century, consolidated in the 20th, are to endure. But these last four decades have seen a trend within Protestantism that can safely be said to be without parallel in its significance.

104. In the structure and ideals of the Church, Roman Catholicism possesses an innate cohesion. But by its nature and tradition, Protestantism was internally fissiparous and deliberately disorganized. Now it is drawing together in its work at home and abroad, partly from fear, partly from necessity, partly from the deep conviction (which it seems only recently to have realized) that all followers of Christ should be one in love and action. To the degree to which this last reason is effective, Protestantism will continue to make itself felt in the world. Protestant Christianity is undergoing a subtle and radical change. It is moving in directions which even now can only be dimly discerned.

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Study Outline

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PART 1. PARAGRAPHS 1-39

It was not until the 19th century that Protestant missionary effort became noteworthy. England and the United States did much to promote this effort. The Ecumenical Movement and the growth of interdenominational cooperation, too, were outstanding contributing factors.

The colonizing projects of Protestant governments in the 17th and 18th centuries aided the spread of Protestantism in the mission fields. At home a serious attempt was made by Protestantism to convert the Jews. In the first half of the 18th century many Jews joined the Protestant churches. The vigor of New World Protestantism led to the development of many world missions.

The 18th century movement known as the Great Awakening is accountable for a big spurt in American missionary endeavor. Revival meetings sprang up from Kentucky to Massachusetts. Protestant missionary aid societies in Europe backed up the American effort. Protestantism penetrated the Indian and Negro fields. By the end of the 18th century Protestantism had grown widely in America and was ready for an aggressive world-missionary effort.

The 19th century produced not only an industrial revolution but a revolution in ideas. As wars were localized there was a good setting for missionary enterprise. Protestantism's aim was to permeate the whole culture of a people, laying great stress on their social betterment. Its missionary effort was largely a benevolent, paternalistic enterprise.

Outstanding leaders in missionary endeavor were William Carey of Great Britain, Samuel Mills, Adoniram Judson, Dwight L. Moody, and John R. Mott, in the United States.

QUESTIONS

- What factors have contributed to the spread of Protestantism during the last century?
- What was Protestantism's main concern for the first three centuries of its life?
- What purpose did the founder of Pietism have in mind?
- Explain the movement known as the Great Awakening.
- What is necessary to understand 19th century religious changes?
- What facilitated missionary work during the 19th century?
- What did Protestant missionary effort aim at?
- How did William Carey contribute to missionary endeavor?
- Who founded the American Board of Commissioners for Foreign Missions?
- How did Dwight L. Moody and John R. Mott promote Protestant missionary work?

PART 2. PARAGRAPHS 40-75

The expansion of Christianity in the rest of the Americas, in Australasia and in Africa followed the familiar political pattern; the Protestant church followed the Protestant Power that penetrated a new country. Protestantism gained ground in Latin America during the 19th century mostly among the lower classes. In Australia, however, Protestantism not only grew but in a short time sent its missionaries to Asia and the neighboring islands.

In the Philippines, also, there was Protestant progress so that by 1914 Protestantism stood about equal with Catholicism in the islands. In South Africa Catholic and Protestant converts were about equal by 1914. In North Africa and Asia Christianity faced a different problem, for in these parts it faced advanced and ancient cultures. Protestantism made little progress in Morocco and good progress in Egypt. In Ethiopia advance was slow; in Palestine rapid.

Christianity penetrated India through the Portuguese post at Goa and the British stations at Bombay, Madras and Calcutta. William Carey pioneered in Indian Protestantism. Alexander Duff changed Protestant missionary technique and the result was a big increase in converts. Nevertheless, at the end of the 19th century the Catholic Church had twice as many members as all Protestant sects combined.

In China notable progress was made due to the China Inland Mission under the leadership of James Hudson Taylor. He led the organization for 40 years, placing all reliance on prayer. The main purpose of the Mission was to spread a knowledge of the Gospel quickly and thoroughly. Protestantism in Japan gained a great many recruits from among the upper classes. By the turn of the century it was the strongest missionary influence in the island empire.

QUESTIONS

The expansion of Christianity followed the familiar political pattern. Explain.

Did Great Britain sponsor all Christian missions?

What effect did Protestant missionary effort have on Latin America?

What was its influence in Australia, the Philippines and Africa?

Explain the problem faced by Christianity in North Africa and Asia?

What conditions favored the spread of Christianity in India?

Describe the part played by Alexander Duff in India.

What was the China Inland Mission?

Describe the career of Hudson Taylor.

How did Protestant missions fare in Japan?

PART 3. PARAGRAPHS 75-104

After the first World War Protestants, like Catholics, stressed native leadership in the missions. In this they were not as successful as Catholics. At the close of the 19th century Protestantism began to show a trend toward cooperation and union of efforts. By 1914 it was rapidly mounting. It showed itself in such organizations as the World's Alliance of the Y.M.C.A., The World's Student Christian Federation and the Federal Council of the Churches of Christ in America. Protestantism was and is undergoing a radical internal change.

There were nearly 30,000 Protestant home missions in this country in 1930 among the Indians, Negroes and Japanese. Protestant gains in Latin America have been great in recent years. Protestantism has not been so successful in Puerto Rico, but has advanced in Cuba and Mexico. In Australia as in Canada Protestantism developed a United Church. In the Philippines there were 194,000 communicants in 1936.

In Palestine Protestant progress was slow; in Syria rapid. In Turkey losses were shared by all forms of Christianity. In India there were 3,500,000 Catholics and 2,500,000 Protestants in 1936. During this period there was continued Catholic growth in China and no permanent increase in Chinese Protestantism. In Japan Protestantism enjoyed only limited success. In spite of setbacks there is no guarantee that Protestantism is on the wane.

QUESTIONS

- What two factors militated against religion at the dawn of the 20th century?
- Why were Protestants less successful than Catholics in developing native leadership?
- Why is the ecumenical movement in Protestantism a striking thing?
- What is the explanation of Protestant mission success in Latin America?
- Why was Protestantism not more successful in developing a native Chinese church?
- Why was Protestant progress slow in Japan?
- What motives are prompting Protestant sects to draw together?
- Is there evidence of a waning Protestantism?
- What is meant by reciprocal missions?
- What was the purpose of the Laymen's Foreign Missions Inquiry?

A Note on the Author

Fulton Oursler was born in Baltimore on January 22, 1893. He studied law, but after two years gave up that profession for a job as a reporter on the Baltimore *American*. Within three years he was the newspaper's music critic.

His next step was to come to New York as the editor of the *Music Trades*, New York. In a few short years he was editor-in-chief of the MacFadden publications, which included *Liberty* and ten other monthly magazines. In July, 1944, he became senior editor of *The Reader's Digest*, which post he holds at present.

Besides his editorial work, he has written ten novels, two biographies, six plays, and many detective stories. As a lecturer, he has spoken several times on The Catholic Hour. Mr. Oursler is also the originator and author of the religious radio program, "The Greatest Story Ever Told."



The study outline and questions for "The Protestant Missionary Movement," were formulated by Gerald C. Treacy, S.J., who has prepared study club editions of various encyclicals.



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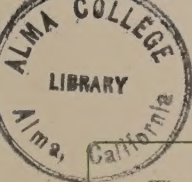
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